except in one instance. The Cayapa of the Río Cameronas have decided that no Indian may sell land to a Negro in the upper reaches of the river. Rumors are constantly reported that Negroes are moving in and there is definite concern that community strength is not sufficient to maintain the boundaries. The meager historical data indicate that in the early nineteenth century the Cayapa were largely self sufficient and were not producing much for cash. By the 1900's their wants and needs had increased and they were now engaged in the small scale production and sale of rubber and Tagua nuts. By the end of the first world war rubber and Tagua were major cash crops in the region. During the second world war rubber boomed and Tagua declined almost to the vanishing point. After the war the rubber market similarly declined. By now the Cayapa were well used to money and the things that money could buy, sewing machines, rifles, shotguns, shot, powder, cloth, watches, rubber boots, ready-made clothing, cosmetics, patent medicines, pressure lamps, rice, sugar, soft drinks, and many other products of our tinsel civilization. After the Second World War, Ecuador became a center of a banana boom and the Cayapa were affected greatly. Like the Negroes,

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hundred sucres, but did not. During Christmas at Punta Venado, they were approached again, again agreed to pay, but failed to do so. Antonito later came to their house up the Río Camarones and then they paid the money.

The land is now the joint property of Ciro and Santiagueño, and they have clear title. The question of whether the one hundred sucres conveyed title by a sale, or served as a quitclaim is moot. Given the nominal price and the cloudy state of Antonito's ownership, the transaction could best be viewed as a quitclaim.

Indians seldom register land in their names, but if they sell land to a Negro, the transaction is usually registered at the insistence of the purchaser for his protection. Consequently, the Cayapa is never required to show proof of ownership; his statement that he owns the land for sale is sufficient. Some Cayapa find the prospect of selling another man's land, without his permission and knowledge, a beguiling one, and rumors are constantly being circulated of one or another Cayapa thinking of doing it, doing it, or perhaps having completed the transaction. In any event, the hurling

of acrimonious charges, because of a rumor concerning fraudulent land sales, is usually sufficient to squelch whatever factual basis there may have been in the rumor. Very often, the rumors are just malicious in intent, as seems to have been the case in the following instance.

Rumor concerning causes family dispute. Clco Ahaga is not liked by his father's god-father's daughter. Through the system of compadrazgo they are considered to be family, /bélutéla/. She apparently spends a good deal of time gossiping about Clco, much to his annoyance, and although he would very much like to complain to the /ʔanʔí/, he does not do so because they are family. When Clco lent some land to Perdomo in Socanto, she claimed that the land was not his and he had no right to make the loan. She generally spreads rumors of illegal land deals involving him. One day as he was studying in his house, three of the Cimarrón brothers and their mother visited him because they had heard that he had sold their land in Socanto to a Negro. The old woman burst into tears saying that she had once given a feast in honor of Clco's dead mother.

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and she returned to her house where she continued to cry "like one does at a funeral." The Cimarrón brothers commentated with Ciro, who remained silent, ashamed, because "those months were speaking against me." All left except Segundo Cimarrón. Ciro asked him who had made the accusation and was told that it was Segundo's brother-in-law who was married to his sister, the very one who had been constantly gossiping about Ciro. Segundo then demanded fifteen hundred sucres, saying that they were not family anymore. Ciro replied that he did not have the money, and moreover, to the point, that the charges were not true.

When the Cimarrónes' mother went home to weep "like one does at a funeral" it meant that someone was going to die, which made Ciro's brother, Santiagueño, very angry, so that, at a party, he spoke very harshly to the Cimarrón brothers. The proliferation of baseless rumors involving land transactions such as those described above, is a realization that the Cayapa's hold on the land is becoming increasingly more tenuous as the expanding banana market causes the land to increase in value. This point was made very clearly by Joselino Caiseero, the Negro Inspector of the village of Camerones.

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who discussed land problems with the author. His arm described a broad arc over the Río Cayapas flowing before us as he said, "The Cayapa think that they own the land, but they just hold it by our grace." It is small wonder indeed, that the Cayapa rumor mill creates innumerable variations on this basic theme.

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As we have noted, it is generally agreed that the right of ownership is validated by working the land. Often a group of brothers will work the land together, which is regarded as an ideal situation as brothers should be together, just as the term for brother, /ní.tala/, means 'sons together.' The actual working of the land imposes little problem concerning ownership, but for a stand of rubber trees that requires no maintenance at all, a problem is posed.

Rubber trees are divided into three parts for three brothers. Buru Cisarrón and his brother Segundo, came to blows at a party held at the school house in Encanto. Their father had owned a piece of land just below the rapids, up the Río Cameroncs, on which were some rubber trees. Buru wanted to tap some of the rubber, but Segundo had arrived at the site first and made